

THE EAST & WEST REVIEW

An Anglican Missionary Quarterly

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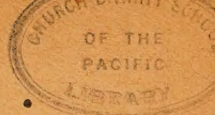
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CONSTITUTIONAL QUESTIONS IN CONNEXION WITH UNION IN SOUTH INDIA

By F. J. WESTERN*

THE South India Scheme of Union has now reached the stage at which final decisions are to be taken by the negotiating churches. The South India Provincial Synod of the Methodist Church, with the approval of the Methodist Conference in England, resolved in 1941 that it "unreservedly approves of the Basis of Union contained in the Scheme, and is prepared immediately to unite on this foundation with the other negotiating churches."

The constituent Church Councils of the South India United Church are considering and taking votes on the Scheme; and if, as seems likely to be the case, at least six out of the eight Councils give affirmative votes by the necessary majorities, the General Assembly of that Church will take a final vote in 1943, if not in 1942.

In the Church of India, Burma and Ceylon, the Scheme has now been formally remitted to the Diocesan Councils for their general approval or otherwise, previous to a final vote by the General Council of the Province, which is expected to meet at the beginning of 1944. It seems probable that the Scheme will be accepted by the necessary majorities, which are two-thirds of the dioceses, and in the General Council simple majorities in each House and a three-quarters majority of the whole Council.

Without attempting, therefore, to estimate the exact extent and importance of the opposition to the Scheme that still remains within any of the churches, or the exact degree of probability that the union will within a very few years be actually inaugurated, it is clear that the formation of the "Church of South India" (as it is proposed to call the united body) has very definitely become a matter of practical politics.

It is well known that serious objections are taken to the Scheme by an important section of opinion in the Anglican churches. The purpose of this article is not to discuss these objections, nor to urge reasons in favour of approval of the proposed union, but simply to discuss, as far as may be objectively, the questions of a constitutional nature that will arise if the union is inaugurated. If, indeed, it be held that the Scheme is in several important points so opposed to Catholic principles that the churches of the Anglican Communion

* The Rt. Rev. F. J. Western was a missionary in India 1904-38 and Bishop of Tinnevely 1929-38.

could not rightly have any relations of fellowship and communion with the proposed Church of South India, no constitutional questions can arise. But if it be assumed that the churches of the Anglican Communion will be prepared to give, broadly speaking, the same degree of approval to the union as was indicated by the Lambeth Conference of 1930, various questions arise which may be roughly expressed as: "Will the Church of South India be in communion with our Church in India, or with us in England?" and "Will it be part of the Anglican Communion?"

In order to discuss these questions, it is necessary first to describe briefly those features of the proposed Church of South India, as set forth in the draft of its Constitution, which are most directly relevant to its relations with other churches.*

1. *The dogmatic principles of the Church.*—The "Governing Principles" include a short statement on The Faith of the Church, which is similar to those of some of the churches of the Anglican Communion; and one on The Sacraments of the Church, in which Baptism and the Supper of the Lord are accepted and their nature briefly described; and it is laid down—

In the Church of South India the Sacraments will be observed with un-failing use of Christ's words of institution and of the elements ordained by Him,

and—

It is a rule of order in the Church of South India that the celebration of the Holy Communion shall be entrusted only to those who have by ordination received authority thereto.†

With regard to episcopacy, it is stated—

The Church of South India accepts and will maintain the historic episcopate in a constitutional form. But this acceptance does not commit it to any particular interpretation of episcopacy or to any other particular view or belief concerning orders of the ministry.

The functions of bishops are set out fully in a chapter of the Constitution.

2. *Important points of difference from the Anglican and Catholic practice of Episcopacy*—

(a) In the consecration of bishops, presbyters will in general join with the bishops (at least three in number) in the laying on of hands.

(b) Confirmation by a bishop will not be the rule of the Church. Provision is made for a service in which those who have attained to years of discretion

make public profession of their faith and of their purpose, with God's help, to serve and follow Christ as members of His Church,

* The Scheme of Union, the seventh and definitive edition of which, dated this year, is now available in England, contains both a "Basis of Union," to be formally accepted by the uniting churches, and a draft Constitution of the proposed united Church. The second chapter of this Constitution contains the "Governing Principles of the Church."

† In the initial period of the union it is probable that, in a few individual cases, unordained persons who have hitherto been permitted to celebrate the Holy Communion will for a time continue to do so.

and this service

shall include prayer for them that they may be strengthened by the Holy Spirit and may receive His manifold gifts of grace for their life and work,

and confirmation in the Anglican sense is accepted as one form of this service.

(c) In the Synod, which is the supreme governing body of the Church, propositions relating to the Faith or Order are to be referred to the bishops sitting separately, and if they object to any proposal, it must be reconsidered; but in the last resort, after an elaborate procedure, it can be carried by a three-quarters majority of the Synod as a whole.

3. *Relations with other churches.*—It is stated—

The Church of South India desires to be permanently in full communion and fellowship with all the churches with which its constituent groups had such communion and fellowship.

Any communicant member of any church with which the Church of South India has relations of fellowship shall be at liberty to partake of the Holy Communion in any church of the Church of South India, and any minister of such a church shall be free as a visitor to minister or celebrate the Holy Communion in any church of the Church of South India, if he is invited to do so.

4. *The initial period of the Union.*—From the inauguration of the Union onwards, all ordinations within the Church of South India will be performed by bishops. But all the existing ordained ministers of the uniting churches will be acknowledged as such and have the status of presbyters in the Church, and therefore will be capable of ministering and celebrating the Holy Communion in any church. The pledge, however, is given—

Neither forms of worship or ritual, nor a ministry, to which they have not been accustomed, or to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its progress towards union with other churches.

During the first thirty years, ordained missionaries from abroad will be received on the same terms as those in South India at the inauguration of the Union; as to what will happen thereafter, it is stated—

After this period of thirty years, the Church of South India will determine whether there shall continue to be any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other churches into its ministry.

Such, then, will be the Church of South India; if the churches of the Anglican Communion are disposed to have any relations of fellowship and communion with it, what may those relations be expected to be?

We must at this point remind ourselves of the Anglican conception of the Catholic organization of the Church. In agreement with the conception held by the Orthodox churches of the East, it is that of a fellowship of autonomous provinces or larger organized groups, such

as regional churches or patriarchates. These have no common centre of government or administration, but share a common life, the constitutional expression of which is the formal mutual recognition that each holds all the essentials of the Christian faith and is fundamentally Catholic in its ministry and discipline; and from this dogmatic agreement there follows full inter-communion and the full acceptance of each other's ministries.

In this conception the churches of "the Anglican Communion" form a group within the wider whole of the ideally undivided Catholic Church, the members of this group being marked by a special closeness of their standards of doctrine and practices of worship, this being connected with the fact that they all use the Book of Common Prayer, or books directly derived from it. Historically, these churches are the churches in the British Isles, together with those that have grown out of them, either as the result of colonization or through missionary work in Africa and the East. "The Anglican Communion," therefore, is not necessarily co-extensive with "the churches in communion with the Church in England"; and the Lambeth Conference of 1930 made its statement on the Anglican Communion—

praying for and eagerly awaiting the time when the churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.*

In fact, since 1930, inter-communion has been formally established between nearly all the churches of the Anglican Communion† and the Old Catholic churches. The actual terms of the concordat may usefully be quoted here :—

- (1) Each Communion recognizes the catholicity and independence of the other and maintains its own;
- (2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments;
- (3) Inter-communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

Where dogmatic agreement such as that arrived at with the Old Catholic churches has not yet been reached, more or less formal relations of partial inter-communion may be established; the relations so far developed by churches of the Anglican Communion with the episcopal Lutheran churches of Sweden, Finland, Latvia, and Esthonia are examples of this.

In the case of the Church of Sweden, the Lambeth Conference of 1920 recommended that—

members of that Church qualified to receive the Sacrament in their own Church should be admitted to Holy Communion in ours,

* Resolution 49, Report, p. 55.

† In the case of those that have not yet done so, the reason does not appear to be the existence of any objections of a dogmatic nature.

and that—

in the event of an invitation being extended to an Anglican bishop or bishops to take part in the Consecration of a Swedish Bishop, the invitation should if possible be accepted.

No Anglican Province has yet taken formal action on these recommendations, but since 1920 English bishops have twice taken part in consecrations of Swedish bishops, while Swedish bishops have taken part once in the consecration of an English bishop and once in that of a bishop of the Church of India, Burma and Ceylon*; and on several occasions members of the Church of Sweden have communicated at Anglican Eucharists. In 1935 the Convocations of Canterbury and York formally approved the same terms of partial inter-communion with the Church of Finland, and these two provinces have subsequently taken similar action with regard to the Churches of Latvia and Esthonia.

We can now make some statements about the possible or probable relations of the Church of South India with the churches of the Anglican Communion :

1. In view of the sources and nature of its life, as a Church formed by union between Anglican and non-Anglican Churches, it will not be a member of the Anglican Communion, as the term was understood by the Lambeth Conference of 1930 ; and this was in fact stated by that Conference.

2. While the dogmatic principles of the Church of South India, as these are stated in its Constitution, will hold from the inauguration of the Union, there will be important differences in its practice between

(a) the initial period of the Union, during which only some, though a steadily increasing number, of its ministers will have received episcopal ordination, and

(b) the later period, when it is hoped that the ministry of the Church will be fully unified on an episcopal basis.

The Committee of the Lambeth Conference of 1930 on "The Unity of the Church" gave the following opinion, in which the two stages are clearly distinguished :

"We should hope that when the inauguration of the Union takes effect, the united Church will at once enjoy communion with the churches of the Anglican Communion in the following ways :

(1) No censure should attach to any member, ordained or unordained, of a church of the Anglican Communion who may be in South India or go thither, if he communicates with the united Church or takes work of any kind in it.

(2) No church of the Anglican Communion should establish churches or congregations in the area of the union apart from the united Church.

(3) If communicant members or ordained ministers of the united Church should go into any diocese of the Anglican Communion, the church of that diocese should receive them to communion whenever this can be done consistently with the regulations of each Province or extra-Provincial diocese, and episcopally ordained ministers of the

* The consecrations of the Bishop of Guildford in 1927 and of the Bishop of Tinnevely in 1939.

united Church should be qualified, at the discretion of the Bishop, to officiate, subject to the regulations of the diocese for its own ministers.

"These provisions represent certain restrictions upon full communion, that is to say, upon complete interchangeability of ministers and complete mutual admissibility to communion. We hope that when the unification within the united Church, contemplated in the Proposed Scheme, is complete, full communion in that sense will be secured between the united Church and the churches of the Anglican Communion."*

The Conference itself only made the following statement with regard to the question of inter-communion :—

"The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations."†

3. The position of the Church of India, Burma and Ceylon in relation to the Church of South India must clearly in certain respects be a special one. She will have formally assented to the union, and permitted the four dioceses directly concerned (those of Madras, Dornakal, Travancore & Cochin, and Tinnevely) to be separated from the organization of the Province in order to form part of the Church of South India. In view of this, and of her geographical contiguity with the Church of South India, members of which will fairly often be passing to other parts of India and conversely, she will certainly define her relations with the Church of South India more fully and more formally than other churches of the Anglican Communion will probably find necessary. These relations may be expected to include full admittance of communicant members of the Church of South India to Holy Communion, and full acceptance of the episcopally ordained clergy of that Church.

As to the other churches which are joining in the Union, the present South India United Church has no organic relations with any body outside itself; but a few words must be added about the relation of the Methodist Church to the Church of South India. The Methodist Church will certainly accept the fullest inter-communion with it, and will permit Methodist ministers now serving in South India to retain their present status in relation to the Methodist Conference. Since newly appointed missionaries are nowadays nearly always sent out to India on probation and ordained on the field, such missionaries will under the union receive the ordination of the Church of South India, and it is most probable that the Methodist Church in Great Britain will, if they return to England, regard them exactly as if they had been ordained by the Methodist Church.

* Report, Lambeth Conference of 1930, p. 125.

† *Loc. cit.* p. 51, Resolution 40 (d).

THE RUSSIAN CHRIST

By NADEJDA GORODETZKY*

CAN one speak of a Russian, English, or Chinese Christ? The Eastern Orthodox Church has strictly defined dogmas; her forms of worship go down into the ages. Does this not stamp all her adherents, mould them into a uniform pattern? There are definite rules about the icon-painting in the Orthodox Church, though they are occasionally—and rather unsuccessfully—ignored. A Byzantine, a Russian, a Serbian, or any other Orthodox representation of Christ might seem to an outsider lacking in individuality.

Russia has received Christianity from Byzantium and, with it, began the historical life of the country. But the cultural level of this half-nomadic nation was so much lower than that of the brilliant Byzantium that Russia had to be treated as a mission field. Mercifully, she received her gospels and the services in the Slavonic tongue, the translations being made in the ninth century for the use of other Slavs; she had Greek clergy and bishops, many of whom did not know the Russian language well enough to be able to preach. In the course of some two hundred years, however, Russia received and creatively absorbed much more of this Christian and cultural heritage than she is usually credited with. The twelfth century Russian monasteries, church buildings, schools, and codes of law were promising of a brilliant future. The freshness, common sense, and humaneness of early Russian writings have not faded to this day. Their subject, to a very great measure, is Christ—either as a personal Master and the Teacher of life eternal, or else as a Righteous Judge and Way to a just corporate life. His divinity was not questioned, and His words were therefore taken with the utmost seriousness.

Chronicles treat the events of national life as so many illustrations of progress in virtue or so many indications of divine judgment. Pagan customs fight with Christian ideals; idolatry, sorcery, ritual dances mingle with festivals of the Church; but already a ruling tenth-century prince feels that, as a Christian, he should not apply capital punishment ("I am afraid of sin"), thus giving a lead to the best Christian thinkers of the nineteenth century. His sons accept as a form of martyrdom death from the assassins sent by their elder heathen brother, and are soon canonized for this act of non-resistance under the newly-coined title—"the passion-bearers." Another twelfth-century prince leaves to

* Mrs. Gorodetzky, B.Litt., is Yates lecturer in the History of Russian Religious Thought at Oxford.

his children a testament in which he exhorts them to love of the poor and lowly folk, to almsgiving, to night prayer, to ceaseless memory of God in repetition of the simplest invocation, "Lord, have mercy," as well as to some rules of daily life—early rising and rest at noon, "which is appointed by God; for beasts and birds go to sleep at midday."

Self-negation in the name of Christ was early understood by the Russians; very often, and up to the end of the last century, it took a form of monastic life. So strong was the drive into the holy abode, that in the books of the eleventh century one could find questions as to whether a sick or aged person, incapable of ascetical exploits, would be saved. The answer, it is true, affirmed that estrangement from the world was not ordained to all, but love of God and one's neighbour, humility, prayer, bearing of sorrows, meekness, love of peace, and the overcoming of resentment, the avoiding of lies and of haughtiness.

Soon Russian history gave a large scope for the application of all these "passive" virtues. Overrun by the Mongolians, Russia was plunged into new dark ages, cut away from the Christian world, whether Byzantine or Latin. The people felt that they were essentially different from the invader, not as a nation or race but in their Faith. There were martyrs and confessors, and there were also silent witnesses who gradually insisted on having their churches erected in the midst of the Tartar capital and had carried on missionary work. But the cultural development of the country suffered a hard blow. Russia was becoming a backward nation among the peoples of Europe.

Looking back upon these centuries of oppression, deploring the illiteracy of the masses in the nineteenth century, Dostoevsky felt, nevertheless, able to say with the utmost conviction:

I affirm that our people (by which he mainly meant the peasants) were already enlightened a long time ago, by accepting Christ and His teaching. The man of the people knows everything, though he would not pass an examination in the Catechism. He learned in the churches, where during centuries he heard prayers and songs which are better than any sermons; and he knows by heart 'O Lord and Master of my life' (the prayer used in Lent—all the essence of Christianity is contained in this prayer). But his chief school of Christianity was the ages of endless suffering he endured in the course of history when, abandoned by all, oppressed by all, working for all, he remained all alone with Christ the Comforter, whom he received then in his soul and who saved this soul from despair.

Indeed, the churches were the centre of national life. Paradoxically, they seemed to reflect two opposites which, now fighting, now completing each other, run through Russian devotional life. One was expressed in the ritual, in adornment of the places of worship, in striving after that ornamental beauty which Russia inherited from Byzantium and which, in the secular sphere, found expression in Russian decorative art. People who lived in huts and wore rags longed to see their churches shining with gold and jewels; this splendour seemed to them a reflection of the divine glory, as a dazzling path to life eternal. Yet amidst these golden icons people heard the Beatitudes sung at each service; they heard the Gospels in the language they could understand; and there grew a strong conviction that Christ is the God of the poor

folk, that His is a humble life, a road of patience and forbearance. Russia had not that devotional concentration on the bodily suffering of Christ which was typical of the Western Middle Ages; He was so strongly felt to be God, and to be already risen and triumphant at His Father's right hand. Yet the humanity of Christ (in danger of being forgotten in that over-emphasis on Christ the Almighty) came to the Russians through the simplicity of the Gospel story. Over and over again there were imitators of His gentle self-abasement.

The founder of Russian monasticism, St. Theodosius (eleventh century), while still a wealthy youth liked to go about in shabby clothes and to share the toil of his slaves. In reply to the reproaches of his mother, he pointed to the example of the voluntary coming down of the Son of God. A great contemplative of the fifteenth century, St. Nil of Sora, an educated man with the monastic experience of Mount Athos, called for abolition of all monastic property, spoke against riches in church buildings. He was supported by a group of monks and laymen, reminding one of the best Western pre-Reformation groups. The folklore in the so-called "Spiritual songs" spoke to people of the One who was born in a manger. These songs were usually performed by wandering beggars or pilgrims, and typically they composed an apology for their trade. Christ, it ran, hearing the sighs of the poor, was going to grant them a mountain of gold; but John, the Archbishop of Constantinople, begged Him not to do so, for the mighty would take it away from the crippled and defenceless folk; the name of Christ, he said, would be the best protection by which they would be clothed and shod and protected from the darkness of the night. And for this wise counsel John was called Chrysostom—the golden-mouthed. In fact, up to the times of the revolution, alms were given and received by a Russian always "in the name of Christ." Even in a sermon a similar theme was developed by a seventeenth century bishop, St. Dimitry of Rostov. He was trying to trace virtue, happiness, and true Christian living, and could see it only among the simple folk who bore hardships.

The harder was Russian life, the stronger grew the conviction that it was shared by Christ, who "had nowhere to lay His head" and called to Himself all those who laboured and were heavy laden. A saint of the eighteenth century, Bishop Tikhon of Voronezh, expressed a conviction that true Christianity is seldom found "under titles and crowns," and riches seldom come without "an offence of the brother." Not that he neglected to remind the wealthy or well born of their duties to the poor, or to protest against slavery. But ultimately he saw Christ in His humble guise. Yet he had a vivid sense of the triumph in life eternal where, just as a tree buried during long winter under the snow and undistinguishable from any other tree suddenly reveals in the spring its peculiar loveliness, so "this body of humiliation will become the body of glory."

Rightly or wrongly, Russians grew accustomed to seek their God "in the form of a servant." Numberless examples of the nineteenth century literature, political thought, poetry, and art were addressed to the peasant, to the whole dark mass of the "God-bearing people." It was a case of "learning from the illiterate" the true Christian philosophy

of life. The best-known expression of this attitude was the poem of Tiutchev, which is worth quoting in full :

Those poor villages,
That featureless nature . . .
Land of patient fortitude,
Land of the Russian folk.
The proud glance of a stranger
Will not notice or understand
The radiance which transpires
Thy naked poverty.
Laden with the burden of the Cross,
All through thee, my native land,
In the form of a servant, the King of heav'n
Went about, bestowing His blessing.

Countless heroes of the peasant stories of Tolstoy and the outcasts of Dostoevsky showed a deep intuition of Christ. They may be more familiar to a Western reader than the writings of Nicholas Lyeskov (or Leskov), who also illustrates this theme of the "humble Christ."

A priest-monk, explaining to the children in an upper-class school the reasons for the Incarnation, so developed his argument: "If the Lord came first in glory, we should say perhaps: 'Thou art happy in heaven, Thou camest here for a time to preach. No, wert Thou born among us, hadst Thou suffered from cradle to grave what we have to bear, then it would be different.' This is important and well reasoned, and so He came barefooted and journeyed on earth without refuge."

Another story is one describing missionary activities in the extreme north ("On the Edge of the World," in the English translation by A. E. Chamot, in *The Sentry and Other Stories* (John Lane), 1922). Not only does it give a fascinating portrait of a missionary monk, but it summarizes the whole subject by affirming that though Russia received Christianity through Byzantium, she had nevertheless discovered her own Christ, the One who is simple, all-understanding, all-forgiving, and who is—even on the Russian icons somewhat different—peasant-like, yet inspiring worship and loving awe. "As He has revealed Himself in this or that place, He goes on that way; to us, He came in the form of a servant, and that is how He walks, having nowhere to lay His head from Petersburg to Kamchatka."

So moved through the plains and vast steppes "the wandering Russia"—all those pilgrims, beggars, political anarchists, or the fools for Christ's sake, or else the students who sought to "go down among the people" and share their lot. Seeking God they were, seeking truth and justice, and over and over again getting glimpses of Christ in someone's silent and patient endurance of the hardships of life, before the only icon of a bare chapel, of which there were so many on Russian roads, and in the splendour of some cathedral or popular monastic churches. Perhaps there was some mixture of poetry and anarchy and a longing for freedom in this expanse, with its peculiar call and fascination. Stephen Graham has caught this atmosphere in his *The Return of a Tramp*.

Was there no other image of Christ in Russian thought? Did no one, for instance, take up the conception of Christ the Logos, so

distinctive of the early Eastern Christian writers and fathers? Here the sad destinies of Russia are to some extent responsible for oblivion of this aspect of Christ. In the early stage many translations from the fathers were made, but owing to the still primitive state of the country they were mainly from the writings of moral exhortations or those on the final destiny of mankind. Russians all through the ages had a great liking for apocalyptical stories. The dogmatic and more intellectual treatises received their appreciation, roughly speaking, only in the nineteenth century. But then there was an undeniably keen sense of the Logos. It was felt and developed in the works of theologians and lay philosophers. One can even see this Logos aspect (though with some qualification) in the works of those who, like V. Soloviev, P. Florensky, and S. Bulgakov, develop the theme of Sophia, the Wisdom of God.

The Russian Church and Russian thought are often accused of having overlooked the "uplifting" social aspect of Christianity. It does seem true that the Russians had a very vague sense of personal property and cared little for the commodities of life. That this or that material "standard of life" would allow people to listen to the Christian message did not seem to them either true of the Gospel story or true of historical facts. But many fought and longed for a just and brotherly world. If in the eleventh century a preacher explained that through baptism and the communion a neighbour became a brother, the thinkers of the nineteenth century, most particularly the group of the "Slavophiles," claimed that the only reason of Russia's history was to become "the most Christian of all the nations." This claim was based on their conviction of the full truth contained in the Orthodox Faith, and also on the rightness of that image of the "humble Christ" which was held by the popular masses. The Slavophiles affirmed that Russians were not a political nation but were called to solve the social problem; this was said about one hundred years ago. But here "social" meant corporate in the Christian sense. The word "church" received its fuller meaning—instead of an institution or a hierarchy, she was felt to be the expression of catholicity ("sobornost"), the total Christ speaking through her, living in her. By this time educated Russians were well penetrated by Voltaireanism and various Western anti-religious philosophies; they drifted away, not only from the State Church, odious to them for its conservative policy, but from the Church and Christ. Slavophil ideas had no chance of being applied to life, and remained the inspiration of a minority. But in this minority one counted Khomiakov, the Aksakovs, and later on Dostoevsky, and, to some extent, Soloviev. It is worth noticing that the recent revival of Russian religious thought and social action (Berdiaev, Bulgakov, the Russian branch in the West of the Student Movement, the Fellowship of St. Alban and St. Sergius, etc.) have undoubted links with the Slavophiles.

There can be traced in the mystical writings of some Russians the theme of Christ as Light. This is an ancient Christian emphasis, and the desert fathers of Syria and Egypt, no less than the Greek ascetics of the Middle Ages, have dwelt upon it at length. Through the monasteries this contemplative tradition penetrated into the Russian soul. But a

somewhat different, inarticulate yet definite, "mood" or feeling of Christ could be detected in the atmosphere of evening services with the ancient hymn to the "gladsome Light." A certain calm gentleness is typical of a devout Russian. Distrusting mystical raptures, he recurs to the meek, lowly, and peaceable Christ, and often speaks unashamedly of tears—whether tears of repentance or those of moving tenderness. There is an untranslatable word for it—"umilenie."

There is also in Russian piety a longing for the transfiguration of the world. One is even tempted to hint that their "social" aspirations go deeper, not only than mere material betterment of conditions, but even than "brotherhood economics" (to use Dr. Kagawa's expression). They seem to aim at, to look forward to the radiant mystery which is hidden in this world of sorrows but is at times revealed in a glimpse. Alesha Karamazov, in Dostoevsky's novel, in the depth of despair, is suddenly awakened to the beauty of the night round him, and falls on the ground, kissing the earth and muttering to it some dim words of promise and happiness. Often the abundance of blessings of water or fruit or cattle took on the character of a rediscovery of the inner meaning and beauty of things originally created for paradise; and if at its worst this might have contained some "magic," at its best it was mysticism.

This went together with the dogma—thought out and defined by the theologians, learned through the prayers of the liturgy and other services, and somehow felt by any believing Russian. The Person of Christ was in the centre of this cosmic life. The world has already become different after His coming among men, even though, as in His earthly life, one cannot yet see the transparent glory.

The organic conception of the divine life Incarnate has given to the Russians endurance and hope. Through the hardships of their history they have lived by the expectation of Easter night. They have known that somehow this world is passing away. Against reason and suffering they accepted this eternal scandal and foolishness when, with one breath, they answered the greeting of the priest: "Indeed He is risen."

CONDITIONS IN NEW GUINEA.

The Secretary of the Australian Board of Missions issued the following statement with regard to the position of the Mission since the Japanese advance: "During the latter half of January, with the rapid advance of the Japanese and their known intention of attacking New Guinea, almost the whole of the white population of New Guinea and Papua left the territory. An atmosphere of panic prevailed. Stores, bank, post office, etc., all suddenly closed, and the Bishop of New Guinea was urged to leave the country, together with the staff of the Mission. This the Bishop and his staff refused to do." The Bishop himself wrote: "I am quite sure that at times such as we faced at the end of January, material conditions have to be just thrown to the winds and decisions based purely on spiritual and moral grounds, even if these for the time being seem to fly in the face of reason and all that seems practical. Only so can there be ultimate revival and permanence."

CO-OPERATION BETWEEN GOVERNMENT AND MISSIONS IN AFRICAN EDUCATION

By H. S. SCOTT*

THE relations of governments to Christian missions in the field of education have been set out from time to time. As recently as in June, 1940, Lord Lloyd addressed the Annual Conference of British Missionaries in terms that leave no doubt as to the policy of the British Government. He pointed out that successive Secretaries of State have accepted the advice of their Advisory Committee on Education that colonial governments should make all possible use of missions in their educational work and, he added, the governments have not been slow to do so. He said that he wished to leave the missionaries in no doubt as to the importance that the Government places upon the work they are doing.

That was a clear pronouncement of policy by a Secretary of State, and Lord Lloyd's successors have given no ground for believing that there has been any change of policy.

We may therefore assume that it is the considered policy of the Imperial Government to co-operate with Christian missions in the educational field. This general policy is clearly open to modification in special conditions. The first of these which occurs to anyone engaged in educational work is that created by the existence of a dominant or at least very strong Mahommedan element. In areas where Mahommedanism is strong, the Government must clearly be cautious in encouraging the educational work of Christian missions if such work is likely to cause civil strife. It is probably not too much to say that it is the practice of governments not merely to show caution in encouraging Christian missions, but actually to discourage or even to forbid their intervention in Mahommedan areas. That attitude is justified on two grounds. In the first place there is the practical problem of maintaining order and peace which may be jeopardized by the introduction of Christian missions. It may be suggested that such fears are often exaggerated, and that conditions vary in different areas. A further ground is that it is indefensible for a government that rules Mahommedans to take steps which suggest to the people that Government wishes to see them abandon Islam for Christianity. With such a view it is difficult to quarrel, even though it leads a Christian power

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into occasional inconsistencies. It is sufficient to note that the existence of Mahommedan areas does complicate the relations of governments to Christian educational development.

There is possibly another condition which may complicate matters, and that is hostility to mission education as such. That hostility may be found in pagan areas, and is shown in demands for government schools. It is not anti-Christian. It may be due to a belief that the missionary cannot provide—or has not provided—the sort of school which the community regards as desirable. It may even be due to personal difficulties between the individual missionary and the people. One might almost hazard the suggestion that if the Government decides to maintain a school as a State denominational school the community would, in many cases, raise no objection.

There arises one further complication, and that is when the community has developed sufficiently to envisage a school which is neither a government nor a mission school, but a school of “their own.” Such a school may be established and maintained by a relatively small body of persons for political or religious reasons. Another school of “their own” is a school established and maintained by a constituted local authority. There are many such schools in Africa. They are usually described as Native Authority schools because they are established at the request of the Local Native Authority and maintained, not from the general revenue of the whole territory, but from funds available to the Native Authority, generally in the form of a refund of a part of the general tax paid in the area concerned. There are many such local native authorities which have at their disposal large sums of money, as in the case of Nigeria.

The problems which the governments and the missions have to face in the development of school education can be best appreciated if we understand what the present position is and how it has arisen. It is unavoidable in an article to generalize and simplify, perhaps unduly, for there are great varieties of development; but the stages may be summarized as follows:—

- (i) School education in the past has been developed mainly by missionary agencies.
- (ii) In the last few decades governments have increasingly assisted mission schools.
- (iii) Governments have, to a small extent, established and maintained schools entirely from government funds.
- (iv) With the gradual development of a form of local government or local native administration there has grown up in some places a system of:—
 - (a) Assisting mission schools by direct grants from local taxation or local funds.
 - (b) Assisting government schools by paying some share of the cost.
 - (c) Assisting schools which are neither mission nor government schools.
 - (d) Establishing and maintaining out of local funds schools which are not government or mission schools,

We are therefore beginning to develop a very complicated situation. First the Church as the provider of education, then the assistance of the State, and now the growth of some form of local government authority demanding on the one hand a say in education, and being asked on the other hand to provide assistance to the churches or relief to government expenditure. We seem already to be in the atmosphere of the dualism of the Provided and the Non-provided school, with the added complication of sporadic centrally-maintained institutions. One can almost picture the cynical historian of the future describing the contribution of our Colonial Administration to the education of the African as "the introduction into African life of all the difficulties and embarrassments of English educational maladministration, together with the added confusion of centrally-maintained schools." He will, perhaps, underline his criticism with the observation that this chaotic condition developed when the avowed policy of the Imperial Government was to make full use of Christian agencies, and at the same time to develop local government so that the African might acquire the experience required to assume a greater degree of what the Under-Secretary of State has called "Partnership."

How are we to reconcile these apparent irreconcilables, or are they really irreconcilable? We want full opportunity for the development of Christianity. We want freedom and security for those who follow some other religion. We cannot do without State assistance. State assistance involves some measure of State control. We have reached a stage at which popular education will cease to be popular unless the people themselves have a measure of control. Popular share in the control depends on the creation of some machinery of local government. That machine may function only in the field of education, or it may function in the wider field of general administration.

Much thought is being given to these questions. Sir Philip Mitchell last year indicated a line of solution in the sphere of secondary education in Uganda. That was a scheme for the organization of secondary schools as diocesan schools with all that "diocesan" involves in religion and in control, and with government assistance on such a scale as almost to justify the term maintenance rather than assistance. That appears to offer a line of solution as between government and the churches where, as in Uganda, the number of denominations is small and the Government has to deal in the main only with Roman Catholics and Anglicans; but it might present serious difficulties where denominational difficulties exist. Any such arrangement must, of course, leave room for the provision of education for non-Christians.

Such a scheme may provide a solution in the secondary sphere, but it does not meet the problem in the most urgent sphere of education, the primary sphere, nor does it help us in the matter of popular control.

The committee in Uganda which formulated the scheme did make suggestions for a greater measure of popular share in school administration, but they did not go so far as to provide fully effective popular local administration.

It would take too long to examine and criticize those proposals in detail. It will be of more value to offer concrete suggestions to cover

the field of local administration of primary education, even though they must seem to many visionary and impracticable.

In many areas there are already in Africa bodies which have some share in local government. These bodies are constituted in different ways. In some cases they represent the traditional councils which are an integral part of African life; in others they are newly created bodies designed to give the people interest in local affairs. Many of these bodies have funds at their disposal. Sometimes, as has been said above, these funds represent a portion of the general tax which is refunded from the central treasury, and in others the funds are raised by means of a special local cess.

It is suggested that these bodies should become the local education authority in the sphere of primary education, and that they should have the power of making grants to schools in their areas. An essential part of the machinery would be an education committee consisting of nominees of the local authority, together with *ad hoc* members in sufficient numbers to represent the bodies maintaining schools in the area. This education committee would in practice survey the area, estimate the school provision required, and formulate an educational budget for the local authority. The funds to meet the budget as approved by the local authority would come from two sources—firstly, from the funds of the local authority and, secondly, from central grants. The central grants from government would in the main be earmarked for the payment of teachers' salaries. The allocation of grants to individual schools would be decided by the local authority on the recommendation of the education committee. The provision of new schools would depend on the recommendation of the education committee as a result of its survey of educational needs. It would not be the function of the local authority to establish or maintain schools itself, nor would the central government establish or maintain schools in the primary sphere. It would be desirable, if possible, that any schools already established by the local authority or central government should be handed over to a responsible body of managers approved by the local authority. Such schools would then be assisted in the same way as other grant-aided schools.

What would be the position of the churches under such a scheme? They would have a voice in the work of the local authority, not only through the Christian members of the local authority itself, but also by means of their representation on the education committee. They would depend for the maintenance of their schools on the efficiency of their work and on the strength and endeavours of the Christian community. If these fail, Christian education must fail.

Two further questions may be answered. How would such a scheme provide for interdenominational rivalry? There would be two safeguards. In the first place the opening of new schools can only be secured if the education committee is satisfied as to its need. This gives an opportunity to resist interdenominational poaching. Moreover, the central government in virtue of its large contribution to local expenditure must also retain the right to have a say in regard to school supply. It is perhaps not too much to hope that we may see a development of

the interdenominational co-operation which is so markedly successful in the Northern Rhodesia copper belt.

How would the non-Christian be protected? In the first place he is protected by the general rule laid down in all territories that no child can be forced to attend the religious instruction which is not in accordance with the religion of his parent. But if the number of non-Christians is large enough to justify a school for their children, and they can satisfy the education authority that a school is needed for them, it should be granted on the same conditions as other schools.

As these local authorities develop in strength, and as their powers of local taxation become more productive through the increasing prosperity of the community, their share in the expenditure on education (and their powers) should be increased; but we must recognize that in Africa any large increase of local revenue in the present economic conditions of the people is not to be expected.

The possibility of developing such a scheme as has been outlined above depends largely on four factors:

1. The recognition of colonial governments, and particularly of administrative officers, that the policy of the Imperial Government is that so clearly stated by Lord Lloyd.
2. The ability of Christian missions to meet the increasing demands for supervision, management, and effective educational leadership.
3. The co-operation of the Christian churches.
4. The growth of an African Christian Church, which in the course of time will be able to stand more and more on its own feet, with a gradually lessening measure of assistance from overseas.

The first of these essentials can only be secured by the direct action of the Secretary of State. The other three depend on the earnest enthusiasm and educational efficiency of the Christian missions and their recognition that in Africa the share to be taken by Christian missions in education in its widest sense depends as much on their efficiency in the school as in the direct spread of Christianity.

MURDERS IN PERSIA

Many friends of Persia and of C.M.S. will mourn the loss of Dr. Leslie Griffiths and Skipworth Harris, who were murdered by brigands in Persia in August last.

The loss to the Mission and to the Church in Persia of Dr. Griffiths is very great. He was a real leader. By his professional skill he won the confidence of the authorities in Isfahan, and by his Christian character and readiness to share in every form of service he won the hearts of Persian Christians. A fellow missionary describes him as "a big man."

R. C. Skipworth Harris was H.B.M. Consul at Isfahan. His story is well known to readers of *A Merry Mountaineer*, the C.M.S. book (1931). A man of great courage and fine character, he was well fitted to be a true representative of Christian Britain. His early death is a very serious loss to the cause of Anglo-Persian friendship and to the missionary enterprise, to which he was a true friend.—*The Record*, August, 1942.

MISSIONS TO INDIANS IN SASKATCHEWAN

By W. E. J. PAUL*

I. HISTORY.

MISSIONARY work was first undertaken by the Church of England in Western Canada in 1820. In that year the Rev. John West arrived at the Red River at the place where the City of Winnipeg now stands, to work amongst the Selkirk settlers and also amongst the native Indians. On his journey from the Hudson's Bay to the Red River he was entrusted with the care of two Indian boys. They were unkempt, untamed, uneducated. But God had a great work in store for those two boys. One of them afterwards became the Rev. Henry Budd, the other the Rev. James Settee. In 1840 Henry Budd was sent to found his first mission on the banks of the Saskatchewan River. This became known as the Cumberland-Pas Mission. Work was first commenced at Cumberland, but Mr. Budd chose a site some ninety miles down the river to erect his church and mission buildings. The thriving town of The Pas now stands at this point, and a great steel railway and traffic bridge cross the river there. Some five years after Mr. Budd settled at The Pas, Mr. Settee was sent to evangelize the Indians at Lac la Ronge about 350 miles further north-west, and to start a mission school there. In 1847 Archdeacon Hunter, who had by that time taken charge of The Pas Mission, visited the Lac la Ronge district. He found that God had so blessed the work of Mr. Settee that many were ready for Baptism, and on July 1st, 1847, he baptized 107 persons, adults and children.

In 1850 the Rev. and Mrs. Robert Hunt arrived from England to take charge of the Lac la Ronge Mission. Being many hundreds of miles from civilization, they had to grow most of their own food; and, the rocky shores of Lac la Ronge being unsuitable for this purpose, they moved the Mission to a promontory in the Churchill River, and named it Stanley Mission, after Stanley Park, the estate of Mrs. Hunt's father in England. There was suitable land there for a small amount of cultivation. During the following years Trinity Church was built. The logs were cut close by, and sawn by hand into square beams. The hardware and glass had to come all the way from England, by sailing ship to York Factory on the Hudson's Bay, and by "York boats" up the rivers and over the lakes, being carried over the portages on the shoulders of the boatmen. This church is still in use, though

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it needs some repairs. The people of Stanley are faithful Christians. The population is about 280, and when the writer was there last summer, 138 partook of the Holy Communion.

The Indians have increased, and the band of Indians amongst whom Mr. Hunt worked has now become four bands located at Stanley, Lac la Ronge, Montreal Lake, and Little Red River Reserves.

In 1853 Henry Budd travelled further up the Saskatchewan and founded the Nepowewin Mission, now Fort a la Corne. Later, missionary work was started at Fort Carlton. In 1874 the Diocese of Saskatchewan was divided from the Mother-Diocese of Rupert's Land, the Rev. John McLean becoming the first Bishop. Missions were soon opened at Sandy Lake, Battleford, Fort Pitt, and other points, and it is significant that no Church of England Indians were persuaded to take up arms against the Crown in the Riel rebellion of 1885.

II. RELIGION OF THE INDIANS.

(a) *Primitive*.—The aboriginal belief of the Indians was that there is a Great Spirit, Kisāmunito, who created the world, and who watches over His people. They pray to Him, and ask Him to supply them with their needs. But besides Kisāmunito they believe in numbers of lesser spirits or deities. Chief of these is the Thunder Bird which they believe controls the weather and sends the rain. Every year in June they have a ceremony called the Thirst Dance (often erroneously called the Sun Dance), and this corresponds to our Rogation Days, as it is really a prayer for rain. During the preceding winter an old man is chosen to be the leader, or to "make the Thirst Dance," as their expression is. He sends out a messenger on horse-back or in a sleigh to far away reserves to invite them to the dance, and the custom is to send a small piece of tobacco to each family invited. When the time comes for the dance, a "council tent" is first erected, which is a wigwam or tepee made of poles and branches. In this the leader takes counsel with the other dancers as to all the details of the ceremony. Then on the appointed day, early in the morning, they go to a tree which the leader has already selected, and he makes an oration to the tree, saying that he is sorry to take its life but it is for a sacred purpose. The old man next cuts a chip from the tree, and younger men cut it down. Some young men are on horse-back, and these seize small branches of the tree as it falls and race to the place where the thirst lance lodge is to be erected, and it is a special honour to get there first. With the branches they have brought, the Thunder Bird's "nest" is afterwards made in the fork of the tree. Then the tree, which is called the "King Pole," and also many other poles are pulled by horses to the appointed place, and the round lodge is erected. Offerings of print and calico are brought by the people to the leader. The king pole is set upright in the centre with the "nest" in position, and it is draped with the offerings, which are also hung round on other poles. Other poles are set in the ground in a large circle round the king pole; cross pieces are tied to them, and rafters from them to the centre pole. A buffalo skull is tied to the king pole, and booths of branches are made for the dancers. The drummers are in the centre round the pole, and

the dancers blow home-made whistles. As they dance they must keep their eyes fixed on the sacred pole and nest.

The dance is usually kept up for about thirty-six hours, and the dancers are not allowed to eat or drink during its progress. Hence the name "thirst dance."

In the old days the braves would insert nails or wooden skewers through the skin of their breasts, tie a thin leather thong from the nail to the king pole, and then, as they danced, throw themselves back till the nails tore through the skin. However, this practice has been stopped by the Government.

Many now attend the thirst dance just as a social gathering to visit with their friends who come from a distance, and do not believe in it as a religious ceremony. But to some of the old people it is still very real and sacred, and they believe they can bring rain in this way.

There are a number of other religious dances. One of them, held in the autumn, is a sort of thanksgiving service. Another, called the "Ghost Dance," is in memory of the dead. And at another, called the "Give Away Dance," they give presents to each other which they think will be repaid in some way by the spirits.

But they often give away things which they really need, such as horses, blankets, or clothing, and leave themselves quite impoverished.

When a boy is growing to manhood the old custom is for him to go to a lonely place in the bush, and lie down to sleep. Then whatever he first dreams about he regards as his special "munito." It may be a bird or a tree, in which case he will put a feather or a branch in his house or tent and regard that as a protecting token.

(b) *Christian*.—But we may thank God that the great majority of the Indians are now Christians, especially in the northern forest country where the early missionaries paddled up the great rivers in canoes from the Hudson's Bay. These Indians have not come into contact with the temptations and sins which are met with in towns and cities. The beauty of Christ's life and character, and the love of the Heavenly Father appealed to them, so that they quickly became Christians; and the earnest Christian lives of very many Indians show that their conversion was real and that the missionaries made no mistake in baptizing them. The young people are all confirmed when they come to the age of about fifteen and become very regular communicants.

Many of the missions can only have a visit from a clergyman about four times a year, but at that time all confirmed persons must receive their Communion. If anyone is ill the missionary goes to his tent or house and has private Communion for him. If any are delayed on the journey (as some of them will have come great distances), an extra service is held in the church. Once, on the night before I was leaving a mission, when I thought all the services were over, some Indians came to say that a party of several canoes had just arrived, and would I have a celebration that night, as I was to leave early in the morning. So, at 10.30 p.m., candles were brought to light the church, and I brought my vessels and robes, and the travellers had their Communion before I left. When anyone is dying it is the custom to go to the house or tent with their Cree hymn-books and sing hymns for hours together.

The Indians love singing and do not need any accompaniment. Then prayers are read by a lay reader or some other leader in the church.

On many reserves native lay readers take the service in church when there is no missionary there; and they do very faithful work. On other reserves the school-teacher takes the service. We try to give all the missions Communion every three months; but of course at those missions where an ordained missionary is stationed, they have celebrations far more frequently.

Family prayers is the custom with these Christian Indians. The late Archdeacon Mackay translated a small book of family prayers into Cree, and this is the book they use. When travelling they have prayers round the camp fire before going to bed.

III. MANNER OF LIFE.

Western Canada is divided roughly into forest country in the north and prairie country in the south. There are Indians in both parts. Those in the north live by trapping, hunting, and fishing, and those in the south by farming, cattle-raising, or working for white farmers. They also dig seneca root, which is sold for medicinal purposes, and gather wild berries which they take to town and sell.

Indians do not often buy boots or shoes, but wear moccasins made of moose hide. The men shoot the moose, bring it in, and skin it. Then the women take charge of the hide. First they lash four poles together in a square. Then they tie the hide, tightly stretched to these poles. Then they lean it at an angle against a tree or the side of a house, and set to work to scrape off all the hair from the outside with a scraper made of the shin bone of a moose, to which is attached an iron blade. Next they turn it over and scrape off the inside till it is quite clean. Then they wash it in a tub five times over, changing the water each time. Then one woman takes hold of each end of the hide and they stretch it by pulling it against each other in little jerks for several hours. Then they put up a tripod of poles, wrap the hide round this, and make a smouldering smoky fire inside, and the hide is left there till it becomes a rich brown colour. The skin is then ready to be made into moccasins, coats, or bags. These are decorated with brightly-coloured beads, silk, or dyed porcupine quills. At the present time beads are almost unobtainable, as they used to be imported from Czecho-Slovakia, and the supply in Canada is almost exhausted. The women often make gifts of these articles to their W.A. Branches. (The W.A. is the Woman's Auxiliary to the Missionary Society, and nearly every parish and mission, Indian and White, has its branch). Sales are held in Prince Albert and Saskatoon some time before Christmas each year, and private sales are made all the year round. The proceeds in 1941 amounted to \$537. This money is spent partly for missionary purposes and partly for the needs of the local church.

In the summer the Indians nearly all live in tents or tepees (wigwams). This is healthier for them, as they are badly addicted to tuberculosis; and it also tends to cleanliness, as when a camp gets dirty they move to new camping grounds. In the winter they live in houses or shacks. Some are nicely kept with a good cook-stove, a table, chairs, cupboards,

and beds. Others are void of all furniture except a primitive stove, sometimes made out of an old wash-boiler or tub, turned upside down, with earth underneath. In these wretched shacks the Indians sleep on the floor; they roll up their blankets by day, and eat on the floor, sitting on their heels round a piece of oil-cloth or sacking on which tin cups and plates are spread. It is a pitiable sight to see a child dying of consumption in one of these places, with perhaps insufficient bedding and insufficient nutritious food. Where the disease is discovered in time and there is hope of recovery, the Government sends tuberculosis patients to one of the excellent sanatoria that we have in Saskatchewan. Infant mortality and tuberculosis cause a high death rate amongst the Indians. But they marry young, and the birth rate is higher still, so that, taking Canada as a whole, the Indians are increasing by about one per cent. per annum.

Day Schools and Residential Schools are provided by the Government, and managed jointly by the Church and the Government. The more advanced pupils go on to High School, and a few to the University, the boys becoming missionaries or teachers, the girls nurses or teachers.

Two Indian priests and one deacon are now working in the Diocese of Saskatchewan. A large number of Indians have joined His Majesty's Forces; some of them are training in the Royal Air Force.

Thus the Indians are well worth evangelizing, teaching, and educating. An Indian can be as good a Christian as anybody else, and gradually his standard of living is improving. The Indians are God's children, who lived in North America long before the white men came, and it is our duty to pass on to them the blessings of the Gospel of Jesus Christ,

GOLD COAST AND THE LIQUOR TRAFFIC

At a recent meeting of the Executive of the Native Races and the Liquor Traffic United Committee, Sakyi Djan (Coheneba) of the Gold Coast gave a very interesting talk on the liquor traffic in his country.

He said *inter alia* that

Palm wine was the chief beverage of the people until the introduction of spirits, particularly rum and gin, by the white man. This was originally sent by the European countries to the Gold Coast in exchange for gold, which greatly attracted the white man over to this locality.

Palm wine in its natural state contained only a small percentage of alcohol, even when fermented to the full, and was not at all harmful, as it contained some food properties. It was when it was boiled and in other processes which made it almost as potent as gin.

The British Government have now stopped the people making their own spirit from the natural drink palm wine and there are heavy fines for illicit distilling, but imported spirit is allowed to be taken by the people. The Government did not encourage Prohibition because of the revenue derived from the importation of spirits.

Many of the local rulers realized that drinking meant loss of money, much unhappiness and misery, and weakened vitality, and there are instances where Prohibition has been adopted locally with success.

GEHAZI

By CATHERINE TELFORD*

OF all the prophets who followed Elisha, Gehazi is the only one whom we meet personally in the Bible narrative. Behind the bare record of his activities is a very human story of human idealism and human weakness. Gehazi is an exasperating character, but at the same time a very lovable one.

In him those potential qualities which we all possess seemed likely to shine forth at any moment to do useful service for God and for his fellow men. To Elisha those infinite possibilities in Gehazi must have been tantalizingly clear, and again and again he gave his young follower opportunities to discover, by faithful and obedient service, what could be done, in spite of human weakness, through a prophet who would surrender himself with all his sins and failings entirely into the hands of God, that the great transcendent Lord, who made the heavens and all the glory of the world, might enter with that glory into his own soul, and work through him, by the power of His creative and redemptive love.

Yet again and again Gehazi failed when almost on the threshold of success. There were two things which he needed in greater abundance and in closer relationship—humility and confidence. Undoubtedly he possessed both these qualities in no small measure. Perhaps that is why he stood out from amongst the other sons of the prophets, and was able to share in so many more of Elisha's activities. He was not an excitable sensationalist, continually asking questions or seeking miraculous signs for their own sake, but a quiet, unassuming follower, travelling along the road with his master, to learn how his master lived, even as Elisha had followed Elijah. He was always with his master, yet never obtrusive.

Gehazi had insight and sympathy, too, which led him to recognize, and bring to the notice of Elisha, the deepest desire of the Shunamite woman—the desire for a son. There were times when this insight failed him,[†] and times when it led him into sin[‡]; nevertheless, it was the gift of God, and Elisha valued it and nurtured it, seeking the fulfilment of its true vocation in the redemptive activities of God. Elisha saw that Gehazi must be kept awake and alive, sensitive to all things in the world around him, and receptive and eager to do the will of God. So he held the young man close to him by constant prayer and by daily companionship.

When the Shunamite woman sought healing for her son, Elisha was alive to many things. In one flash he saw the faith of the woman who

* Miss Catherine Telford is a teacher waiting to go overseas.

† 2 Kings iv, 27.

‡ 2 Kings v, 20.

came to him and the need for calmness and resolution on his part that her faith might be steadied, confirmed, and strengthened. He saw, too, the childlike trust of Gehazi and the unspoken question in his eager young face. "What shall we do?" "What can I do?" A period of inactivity would not help the young man; his part must be an active one and its initiation immediate. A time of trial had begun for him and a day of judgment was at hand. Without a moment's hesitation, Elisha gave the order: "Take my staff, Gehazi, gird up thy loins and go thy way; if thou meet any man salute him not, and if any salute thee, answer him not again; and lay my staff upon the face of the child."

Gehazi accepted the word of command and planted it deeply in his mind. Then he took the staff and set out upon the road. He knew it was only an ordinary staff that he carried, but he also realized dimly that it was a staff of life, carrying God's gift of life to the child at Shunem. He did not, and could not, know as he accepted it from his master that that staff had become for him the sceptre of God and of His Christ, nor could he know that he would prove unworthy to carry it; but he did recognize it as the symbol of a sacred trust. Perhaps at first he held it apart as something very precious, "a peculiar treasure," "holy unto the Lord"; but as he journeyed on it fulfilled its normal function as the traveller's aid, and more and more he realized his oneness with it and with the world around him.

His body was lithe and active as he strode along in the bright autumn sunshine, but spiritually he was watching and waiting. It was not primarily time and space which separated him from his destination, but the power and the wisdom and the glory of God—which surrounded him and sought to enter his soul.

The sky was blue, the sun was hot, the full corn ripe, and the reapers busy in the fields. "... Salute no man. . . . Salute no man. . . . And if any salute thee, answer him not again. . . ."

The whole world saluted Gehazi—the birds, the trees, and the flowers; the gaily-coloured robes of the reapers; the very stones on the roadway looked up to greet him as he passed; and he accepted the greeting of them all. He did not answer them. His response would come later. Now he received from these other creatures of God, with joy and with ever-deepening thanksgiving and calm; and the prayers of Elisha and of the child's mother were with him too. And so he came to Shunem and placed Elisha's staff upon the child.

Nothing happened. He knew then that nothing would happen. He had failed. Somewhere, somehow, the light of life had gone out of him too soon, and the child, who should have responded to all the beauty of the world which had greeted Gehazi on the road, lay cold and still.

What had caused Gehazi to fail? Perhaps he knew. We do not know. It may have been almost anything: a friendly reaper, a frolicsome hare, a brightly-coloured stone, or a fluttering leaf. It may have been any one of these, or it may have been none of them.

Perhaps it was in the final act of placing Elisha's staff upon the child that Gehazi lost faith, failed his master, and rejected those gifts of life and joy which God's creatures had been so gladly bestowing

on him. He knew whence those gifts came, and whither they were going. They came, and they would go to give glory to God. The wind of the spirit had been blowing freely, and Gehazi was glad to let it blow through him; but he had not had faith to let it use him according to the will of God. Perhaps he had become suddenly afraid of its cumulative force, afraid of being carried with it into a vast unknown; and so he had let it go—poured it out again into the world, not through the happy laughter of a child, but scattered upon the wind. It was not lost; but no longer was the power of it in him.

He accepted his failure quite calmly, perhaps even with some relief. He had not known success; how could he know how greatly he had failed? He had not seen the Christ; how could he tell, then, he had failed? The Life which God's creatures had been bestowing upon him was the eternal Life of the Risen Christ; but he could not know that. The ripe cornfields, with the pulsating earth beneath them, were but merely a symbol but a manifestation of that Life which was with God from the beginning and which from the beginning was God. Christ was, and is, and always will be, the cosmic as well as the human Christ. Before His death upon the Cross of Calvary, and before His resurrection on the first Easter Day, Our Lord had brought back Lazarus from the dead and restored the daughter of Jairus to her wondering parents and friends. He had made "both the deaf to hear and the dumb to speak," the blind had received their sight, the lepers were cleansed, and the lame walked. And all these things happened, not primarily because God had come down amongst men, but because God in human form was revealing to man the truth about himself. Day by day from His childhood until death Our Lord received "all things" from the Father; sometimes through communion with faithful fellow men, but constantly also through the glory of the natural world around him. From the blue mountains of Galilee where He sought His Father's essence, Our Lord received both His power and His peace. It was His power and His peace before He received it, but it can also be ours if we abide in Him, and it has been here for our redemption since mankind first walked the earth.

It was the power of the Risen Christ upon which Elisha drew when he succeeded where Gehazi had failed, when "the flesh of the child grew warm" and when "he sneezed and opened his eyes."

EDITORIAL NOTE

We are now reduced to a third of our original size and hope to carry on without further slimming for at least another year. The use of smaller print makes up in part for the loss of pages. We have decided under the circumstances to let the price stand at one shilling a copy, and ask you to show your confidence in the future of the magazine by renewing your subscriptions for 1943 and doing your best to increase circulation.

REUNION WITH A DIFFERENCE

By W. ROBINSON*

Revelation and Reunion. By Gerald Webb Broomfield, M.A., D.D.
S.P.C.K. 224 pp. 7s. 6d.

The Nature of Catholicity. By Daniel T. Jenkins. Faber & Faber
171 pp. 6s.

THESE two books have much in common, though they are written by men who have been reared in two branches of the Church usually considered to be wide apart—the first, an Anglican reared in the tradition of Cosin, Andrewes, Pusey, and Gore; the second, a Congregationalist reared in the tradition of Calvin, Forsyth, and Barth. The fact that they have so much in common shows that these two traditions are, perhaps, not so far apart as has often been supposed. Of the two, perhaps Calvin has been the more misunderstood, even by those who have been his professed followers. In any case, it is most unfair to equate the classical reformed ecclesiology with the debased churchmanship of the Free Churches of the nineteenth and early twentieth centuries, or with the debased theology of Liberal Protestantism, as Mr. Jenkins so ably shows.

The first thing these books have in common is that they approach the problem of reunion in an entirely new way—a way that is both fresh and stimulating. Canon Broomfield devotes four chapters to discussing “The Way of Knowledge,” dealing with Awareness, Reasoning, Faith, and Revelation; and Mr. Jenkins, two chapters to discussing much the same questions under the guise of apostolic *testimony*. Here, both writers are concerned with the problem of *authority*, and surely this is the most vital problem in all discussions about Reunion. Some years ago, in what was perhaps a naughty mood, I ventured to write the following words about this knotty problem as it concerns Catholics and Protestants:

If we look at Catholicism and Protestantism in their most absolute forms we see that the real difference between them is the question as to the seat of authority. Both agree that ultimately Jesus is the source of all authority within the Church. Protestants claim that the authority of Jesus is to be found in the New Testament alone (*sola scriptura*); though, paradoxically enough, they often emphasize to an extraordinary degree the present-day witness of the Holy Spirit, and urge the necessity of moving with the times. Along with this emphasis on the present-day witness and activity of the Holy Spirit, generally goes the ignoring of His activity in other ages of

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the Church, especially the Conciliar and Medieval periods. The extreme Liberal Protestant cry of "Back to Jesus" was so tied up with the desire to be modern in all things that Jesus was conceived of as a conventional twentieth-century gentleman! On the other hand, Catholics claim that the authority of Jesus is to be found in the Church, the Church being before the New Testament, and "the pillar and ground of the truth." For them the Church as a living body functions as the organ of authority in every age. This doctrine, it would appear, should allow for development (as Newman claimed over against Protestantism), and should enable the Catholic churches to be the most sensitive of all to the witness of the Holy Spirit in our day. But its implications have received little more than lip-service from Catholics, especially since in the West the post-Reformation period of intransigence set in. The dangers of this doctrine were clearly revealed in the Modernist controversy a generation ago, when theology came near to being reduced not only to a philosophy of history, but a history without historical foundations. So that Catholics, paradoxically enough, have generally been the more insistent on appealing to what is primitive.*

Now, both these writers are concerned for the authority of the Church and the authority of the New Testament. If there is a difference, it is a difference of emphasis. Dr. Broomfield would be more concerned to avoid so stressing the authority of the New Testament that the authority of the Church as an ontological reality with historical continuity is neglected, thus reducing Christianity to a "book religion," giving rein to private interpretations of a factious kind; while Mr. Jenkins is more concerned with the fact that so to stress the authority of the Church as to neglect the authority of the New Testament is a movement in the direction of *subjectivity* and not of *objectivity*, as is often supposed—a movement which might quite easily result in reducing the Church to the level of a human society, and the Christian Faith to the level of a theosophy wholly divorced from historicity, as actually happened in the case of the Gnostic churches. But both are quite agreed as to the barrenness of the Liberal Protestant cry "back to Jesus," knowing full well that this stripping process is like peeling the onion—at the finish there is nothing there. Ultimately, then, the question of authority, for both, is rightly concerned with the Apostolic *witness*, in other words, with Apostolic Succession. It is in the way that they conceive this succession to be guaranteed that they differ.

The second thing that these writers have in common is that they are both essentially Catholic. And here the word Catholic is to be understood, not merely in its etymological sense of "universal," though, indeed, they both look forward to that concrete reality—the one undivided Church; but in its truer historic sense of "orthodox." And in the content of the word "orthodox" both would include, not only the full content of the Faith once for all delivered, but the sacramental nature of the Christian life and the fact that the Church must have structure or form as well as function. But, again, they differ as to the nature of the "structure," Dr. Broomfield arguing most persuasively for Episcopacy as the guarantee of the Apostolic Succession, even going so far as to envisage a Papacy of sorts (though, indeed, he is quite critical of the bases by which Roman Catholics support their claim, as some reviewers of his book have failed to note); and Mr. Jenkins stressing just as strongly the need for the apostolic ministry as a mark of

* *Ministry and Sacraments*, ed. by the Bishop of Gloucester, p. 254.

Catholicism, but demurring to the notion that this ministry is guaranteed on the "mundane grounds of mere historical connexion or secular theories of government," but rather on "the properly theological ground of continuity with apostolic testimony." I cannot resist the feeling that Dr. Broomfield in his discussion of the hierarchy has missed something important by being wholly concerned with Catholicism in its Western forms to the neglect of Catholicism in its Eastern forms. This certainly leads him to undervalue the *consensus fidelium* and, perhaps, to claim more for the hierarchy than can legitimately be claimed for it. Elsewhere I have pointed out an important difference in this respect between Eastern and Western forms of Catholicism.*

There is, of course, a spineless form of Protestantism which regards the continuity of the Church as being maintained wholly within the invisible sphere, which speaks of the invisible Church as the true Church over against the historic Church, and which, when it thinks of the empirical Church, thinks of it as a free association of men and women without historic continuity at all. But this is not the classical Protestantism of the Reformed tradition, as Mr. Jenkins so well maintains. I sometimes feel that the rigid theory of Apostolic Succession developed in the West owes so much of its toughness to the fact of the necessity of maintaining a bulwark against this travesty of the Reformed doctrine of the Church. Taking St. Paul's metaphor, "the body of Christ" (which, indeed, is much more than a metaphor), we may ask: "Does the skeleton form the living body, or does the living body mould and shape the skeleton?" Is it not true that sometimes the "catholic" type of Christianity tends to put nearly all the emphasis on the skeleton, as if it were first shaped and moulded, and then the body placed upon it? The skeleton, in such a view, often becomes a rigid pattern incapable of growth or development, and the body of little or no importance. The "sect" type—to use Troeltsch's term—on the other hand, often places all the emphasis on the body, as if it had not form or pattern into which it was to grow up, and was the creator of its own form, and in doing this forgets that whilst it is possible to have a skeleton without a body (though it would be a pretty dead affair!), it is not at all possible to have a body without a skeleton, certainly not a living body which could function. The truth is, of course, that neither does the skeleton form the body nor the body the skeleton. Both things happen in a *living* body. This means that we must get down to a deeper understanding of the nature of the Church, including both form and function, realizing that:

The Form abides, the Function never dies.

This is abidingly true of the Church, which, to use Komiakov's phrase, is "the communion of love in which neither the whole nor the part encroach upon one another."

In this connexion I would like to make a quotation from Father Sergius Boulgakoff:

All gifts, including the grace of Ordination, were given to the whole Church as a body, and consequently the Church was able to differentiate

* See *Christendom*, Summer, 1938, p. 364, *et seq.* (*American Journal*).

various organs for the fulfilment of specific functions and to *establish* hierarchy. This did not require a *direct* succession of ordinations going back to Apostles; such a succession is only a supposition and cannot be proved. The whole idea of hierarchy must be interpreted in accordance with the organic conception of the Church, which implies that hierarchy exists in and for the Church, and not *over* it; it is an organ of the Church endowed with specific powers.

Later, in the same article, he shows how this conception has been vitiated by Western legalism and has resulted in the two extremes of Papalism and that of extreme Protestantism where the Ministry is little other than an organ of democracy with no sacred character. That Dr. Broomfield would reject such a debased conception of the Ministry goes without saying; but it is a sign of the times that Mr. Jenkins no less unequivocally rejects it. Herein lies the new hope for a reunion which will be both secure and fruitful.

It remains to be said that the spirit of both these books is excellent. When real differences can be discussed in the spirit manifested here, there is great hope. I do not remember reading any book on Reunion which has so impressed me with its irenic reasonableness as that of Dr. Broomfield. Many books on the subject there are which are reasonable enough, but they are not irenic; and many there are which are irenic, but they are far from reasonable, and full of little else than sweet amiabilities! Mr. Jenkins is, perhaps, a little too much overcome at the moment with Karl Barth, but his book, for one so young, gives promise of great things. Dr. Broomfield was inspired to write by Tambaram; Mr. Jenkins no doubt by Edinburgh and Oxford and his association with the S.C.M.; which facts go to show what great importance must be attached to every phase of the ecumenical movement; for here are two of the most important books on the subject of Reunion which have yet appeared.

CONFIRMATION AT DAMASCUS

During his recent tour of the Middle East districts, where South African troops are serving, the Bishop of Pretoria held a Confirmation in a hotel ball-room in Damascus. "A great number of Basutos were confirmed," writes the Bishop, "together with about twenty-five Australians and New Zealanders, the service being partly in English and partly in Sesuto; and I think it will be a lasting memory for the Boers." The Corps Commander here gave great praise to the Basutos; he said: "They are grand chaps, and splendid workers." Later I had an equally high tribute from a sergeant-major, formerly of the Black Watch, who had a number of Bechuanas and Basutos working under him, preparing a camp near Suez. He said: "There's no grumbling and no crime. I've trained French, Czechs, Poles, and Arabs, and I've never had a better lot to work with. Even if they have to work in water, they don't demand gum-boots like the British soldiers; they take off their boots and gaiters and get on with the job." I had the chance to speak to these men and bring them a greeting from South Africa, to which they responded with shouts of "*Pula! Pula!*"

(From *Pretoria Diocesan Magazine*, June, 1942.)

REVIEW

THE GOSPEL AND INDIA'S HERITAGE. By A. J. APPASAMY,
M.A., D.Phil. S.P.C.K. 272 pp. 8s. 6d.

A good deal has been written at various times both of the necessity, in the work of presenting the Gospel to India, of knowing and understanding the religious riches of India, and of the expectation that India will bring to the world some new and deeper comprehension of the Christian revelation. This book is a definitely valuable contribution to the subject.

The Introduction gives a remarkably lucid and complete account of the cream of Hindu religious thought, emphasizing of course the element of *bhakti*, and incidentally showing that this side of Hinduism has its roots much further back in the religious literature than its comparatively familiar manifestation in the poets and prophets of the sixteenth to eighteenth centuries. After two chapters on the Life of Our Lord which give the impression perhaps of a disappointingly elementary understanding of the Gospel narrative, the writer goes on to a series of chapters devoted to different sides of Christ's teaching. And here his very extensive knowledge of Hindu religious literature enables him to give a great many very apt and illuminating quotations, providing not only parallels but positive helps to the fuller understanding of Our Lord's words. This is the essential purpose of the book and the reason why he was asked by the National Christian Council of India to write it, namely, to bring home to his fellow-countrymen, both those who are Christians and such as those who are described in the Acts as "God-fearing," what they might be expected to know of the best religious thought of India apart from Christ. The author, like others intimately familiar with modern India, knows that both classes are for the most part strangely ignorant of all this; and this book will be illuminating to them, for it brings out how some aspects of Hinduism may be regarded as a *præparatio evangelica*, and also again and again how the study of passages from Hindu writers will be found to throw new light on the Gospel itself.

The reader must not be discouraged by what may seem some superficiality and occasional irrelevance in the first two chapters. He will find real meat later on; particularly, there is thoughtful discussion and apt illustration of the ideas behind the doctrine of *karma*, of mysticism, and of the connexion of *bhakti* with service. It will be valued by many others besides those to whom it is immediately directed.

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